[62 cont.]

293 Like the prehistoric Bushmen, these people, too, wear forehead bands, into which the arrows are stuck during the hunt.

726 Dornan (p. 139) reports that the Kalahari Bushmen hold
754 dances before the start of a war, and on these occasions they shoot little poisoned arrows from equally small bows in the direction of the enemy or of the sun. They believe that in so doing they are killing the shadow spirit of the enemy. They do not like to give these miniature bows and arrows to anyone because they are afraid that they might come into the possession of their enemies and thus bring about their own deaths.

226 Fishing is still quite well developed among the Masarwa people. Stone walls are sometimes built in the river, in which weir-baskets are set, or they sit in the river bed next to one another with weir-baskets, while women and children drive the fish toward them. In smaller waterholes, grass and brush are piled up on one side. Then the Bushmen step into the water and push the grass wall ahead of them, thus driving the fish into a corner. Individual fish are also speared with the assagai. According to Hodson, the best fishermen are the Bakoba Bushmen on the Okovanggo. They have harpoons and rush nets that are drawn diagonally across the river.

278 G. A. Farini (3) had an opportunity to observe the

(113) 3. G. A. Farini, Durch die Kalahariwüste [Through the Kalahari Desert], Leipzig, 1886.

manufacture of arrow poison in the Chanse Veld. The men gathered at a certain place; women were not allowed to be present. The sap was removed from about 30 to 40 poisonous bulbs by means
[535] of successive incisions and was collected in a pan. As each incision was made, the Bushmen danced in a circle, making a kind of grunt. Then a hyena hide was spread out with the hair side down, and on it was spread the contents of the bags that contained the dried heads of poisonous snakes, as well as two pieces of reed approximately 15 centimeters long. Then a number of freshly killed poisonous snakes were brought. The poison sacs were removed amidst singing and the clapping of hands. Meanwhile the pan containing the poison had been put on the fire and was boiling;

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot
Bushmen FX10

Another method of trapping employed by the Bushmen of the Namib and of the North-West Cape was to poison the water in springs and so kill the game that came to drink there. The water was conducted a few yards from the spring into a specially-prepared pit, into which were thrown branches of the poisonous *Euphorbia*. The branches were kept down with stones, and the juice exuding from them rested like a scum on the water. The spring itself was fenced off or covered over, thus forcing the animals to drink from the pit. Zebras and other members of the equine species were especially susceptible to water poisoned in this way. Alexander states that near the River Keisu in South-West Africa he found the remains of no less than twenty horses lying close to such a poisoned waterhole.[1]

Traps proper as employed by the modern Bushmen are of two kinds. In one a stone or block of wood is placed in such a position that when the animal touches the exposed bait, the suspended weight falls down upon it. The other kind consists in snares (Plate XI), which are widespread among the Northern Bushmen, but do not appear ever to have been used by the Southern tribes. They are of various types, but the general principle is that a supple twig or sapling is bent down by means of a cord attached to a bait and ending in a noose. If the animal stirs the bait, the cord is released, the sapling springs back into the air, and the noose catches the throat or leg of the animal, which is carried up with it. In this way are caught not only birds and small quadrupeds, such as hares, wild cats, and jackals, but even small buck such as the duiker and steenbok, as well as leopards and ostriches. Snaring is resorted to only during the dry season; in the rainy season it must cease owing to the action of the damp on the cord. This is made from the bark fibre of *Sansevieria zeylanica*, which is shredded by means of a pointed stick, then rolled on the thigh into strands, which are twisted together. Thicker and thinner cords are made according to the game to be trapped.[2]

Fishing

This is also practised wherever possible by all the Bushmen; indeed, among the tribes living in the Okavango swamps it is even

[1] Alexander, *Expedition of Discovery into the Interior of Africa*, ii, 223; Paterson, *Four Journeys into the Country of the Hottentots*, 169; Trenk, "Buschleute der Namib," 167. Moffat describes how on one occasion he nearly died as a result of drinking water poisoned in this way (*Missionary Labours in S. Africa*, 155–6).

[2] Schultze, op. cit., 667; Passarge, *Die Buschmänner*, 77; Gentz, "Beiträge zur Kenntnis der südwestafrikanischen Völkerschaften," 199 sq.; D. F. Bleek, *Naron*, 15.

2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

more important as a mode of subsistence than hunting.[1] It[2] is also the work of the men. Among the Cape Bushmen, especially those living along the banks of the Orange River, the principal method employed lay in the use of funnel-shaped traps of closely woven reeds, about 3 feet long and 18 inches to 2 feet wide, narrowing towards the mouth. These traps were stretched across the stream in a shallow part, and while some men stood waiting behind them, others waded up stream from a point below and drove the fish before them to the reed traps, where they were then caught and thrown on shore.

In the Okavango basin this method is also used, but there is a variety of others as well. Sometimes the fish in the lakes and rivers are speared from flat-bottomed boats, probably adopted from the MaMbukushu and MaKoba of the same region. Sometimes, again, small stone dams are built from each bank so as to run out into the river in a slanting direction, leaving a narrow opening in which is placed the reed trap. The fish are either swept into these traps by the force of the current, or are driven in by the Bushmen themselves. Or, again, reed fences or stone dams are built straight across the beds of the dry courses into which the river overflows at times of flood. When the flood has reached its highest level, and the water begins to sink, the retreat of the fish carried along into these courses is cut off, so that they are easily caught.

Special Hunting Observances

The method of hunting by pursuit and the use of weapons is surrounded by all the Bushmen with various special usages and beliefs. Charms to ensure good luck in the chase are found among them all. With the North-Western tribes these most commonly take the form of scarifications serving to endow the hunter with the qualities of certain animals and enabling him to hunt them successfully. The cuts are made as a rule on the arms, sometimes on the cheeks, occasionally also on the back, chest, or belly. A tiny piece of meat is then burned to ashes, which are rubbed into the wounds. The meat is that of an animal whose qualities are specially desirable, e.g. that of the springbok for swiftness. These cuts are usually given to boys soon after they begin to hunt, and are executed by old men who are themselves successful hunters. The cuts made between the eyebrows

[1] Barrow, op. cit., i, 290, 300; Lichtenstein, op. cit., ii, 44; Alexander, op. cit., i, 237; Passarge, "Okawangosumpfland," 697–8; Seiner, "Bereisung der Omaheke," 396; Dornan, op. cit., 106–9.

[2] [i.e., fishing.—Analyst]

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